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## WEEKLY REVIEW.

—A long account of Mr. Rassam's interviews with King Theodorus has been published. As the King is exceedingly suspicious regarding what is said about him in letters to Europe, we should like to know if these details were submitted for his inspection before they were despatched. They are highly complimentary to the King, whose countenance, we are told, shows resolution and a powerful mind, and whose smile is full of sweetness. The gifts presented by Mr. Rassam in the name of Her Majesty, were accepted 'not for their value but for the sake of the giver.' The King has an army of 45,000 men. 'The King rides most gracefully.' On one occasion Mr. Rassam was about to fall, when the King condescendingly caught him by the arm, saying 'Be of good cheer, be not afraid.' The King said 'Since the death of Messrs. Plowden and Bell, all the English and Franks who visited my country proved to be insincere, ill-mannered, ill-behaved and ill-tempered.' But Mr. Rassam he had found out to be a man of a different stamp, a man of worth. The servants of the Court were commanded to prostrate themselves when they addressed Mr. Rassam, the English representative. Should Mr. Rassam and his party finally succeed in escaping the clutches of this barbarian, we shall have a better opportunity of ascertaining their views about him.

—It now belongs to the King of Prussia to say *veni, vidi, vici.* He might improve the Cæsarism by saying, *dixi, vici;* for at his word, his armies launched in several different directions, have simultaneously carried all before them. All central Europe seems to be at his mercy. The Emperor of Austria must have been conscious that his position was one of extreme peril when he called upon the Hungarians to come to his help. And what is truly remarkable is that the human means to which these brilliant successes of the Prussians are due, is the needle-gun, a breech-loading weapon with which their soldiers are armed. This gun may be discharged three times a minute; three ranks of men, the first kneeling, may be made to fire successively, so that there is a discharge every seven seconds. The enemy find it impossible to advance in the face of this weapon, which has a long range also. We hear a great deal of talk about the supremacy of science, but nations generally act as though it were all talk, and cling to tradition; at all events there is not only Austria, but England and other first-rate powers without this matchless weapon. The king of Prussia has condescended to halt for five days in his career of conquest, to let the Emperor of Austria see if he can satisfy him. There is but little likelihood that Austria will come out of the war bereft of only Venetia; and it is certain that Prussia will no more know her old limits. The map of Europe is taken to pieces, and how it will be put together again, it is not easy to say. Success is the darling virtue of our times, and the king of Prussia and Bismarck have already covered a multitude of sins. The Emperor of Austria may remember 1849 when he sought to strangle the nascent kingdom of Italy in its cradle, and when his irresistible armies annihilated the power of the king of Sardinia.

—Months have elapsed since we first heard of the famine in Orissa, and Bengal; we have been told of largesses of Government and the application of the residue of former famine funds, and have been led to believe that the desolations and sufferings would speedily be stayed; yet up to this hour, most appalling accounts reach us of the multitudes that are dying of that most terrible of deaths, privation of food. There is surely a grievous fault somewhere. If there had been an outbreak of the population or even of a hill tribe, thousands of troops would have been directed to the disturbed district and first and last, some ten or twenty lacs would possibly have been expended. Perhaps even the Government would have come down from the hills. But the enemy is only famine, and the matter has been taken, on the whole, very coolly. At all events, there is the fact that up to the present hour, the famine is strewing the roads with the dead and dying; and the wells are choked with the bodies of those who slaked their thirst and died.

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The author of *Ecce Homo* speaks of faith as the virtue that Christ seeks in man, and which he regards, when he has found it, as compensatory of a multitude of failings. Before Christ came it was not understood how expressive this was of the real worth of a man. This new test, we are told, is the only one which could answer Christ's purpose of excluding all hollow disciples, and including all, however vicious, who were capable of better things. For we want a test which shall admit all who have it in them to be good, whether their good qualities be trained or not, and such a test is found in faith. He who when goodness is impressively put before him exhibits an instinctive loyalty to it, starts forward to take its side, trusts himself to it, such a man has faith and the root of the matter is in such a man. He may have habits of vice, but the loyal and faithful instinct in him will place him above many that practise virtue. The most neglected and ungifted of men may make a beginning with faith. In half brutal countenances faith will light up a glimmer of nobleness.

There is surely here a misconception of the matter. Faith is confidence; and when it is placed not in ourself but in another, it brings the believing person under the influence of that other. In itself, accordingly, it has no moral value. It is the opening of a door in the mind; and the moral value is determined by that to which the door is opened. The persons that rejected and crucified Christ had faith; but it was faith in the priests, elders and Pharisees who claimed to be the religious guides of the nation. The heathen have faith; and it is this that makes it so difficult for them to believe in Christ. One of their religious systems makes salvation to be by faith; but it is faith in Shiva, Ram, Krishna and Marooti. There is nothing more characteristic of men generally than a fatal facility of believing without sufficient grounds. The faith that has an instinctive loyalty to goodness, is more like what Christ requires. But strictly, the one thing that he requires and that he commends in the Gospel, is a disposition to trust in him. Faith in himself, faith in the God whom he reveals, this is the grand condition and test of discipleship; and he is careful to show that it is not a human virtue, a compensatory goodness in man, but that it involves a giving up of the idea of personal goodness and sufficiency, and is from above. When Peter declared 'Thou art the Christ, the Son of the living God,' our Lord said, 'Flesh and blood hath not revealed this unto thee, but my Father in heaven.'

Faith subjects the character to the influence of his character in whom we trust; in other words it assimilates the subject to the object. A man becomes like that which is the object of his trust. A grand reason here at once presents itself why Christ had, in the nature of the case, to insist upon faith. He was God manifest in the flesh. By faith in him men were brought under the transforming influence of the divine character. He was the light of the world; and faith was the open eye to receive and profit by the light. Two aims were conspicuous in all his teaching; to destroy the confidence of men in that which had no right to it; to inspire them with confidence in himself.

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A Friend sends us some information about Government education in Sind, from the report for 1865-66.

There are two High schools, at Kurrachee and Hydrabad; two Normal colleges, at Hydrabad and Sukkur; an Engineering school, a Zillah school, 9 Talooka schools and 31 village schools; average attendance 1856. Total expenditure on inspection and instruction, rupees 75,749. This expenditure is more than rupees 40 per scholar.

Most of the village schools are backward on account of their untrained teachers, but it is hoped that the Normal schools will soon furnish a better class of schoolmasters.

The head masters of the High schools are both graduates. One pupil of the Hydrabad school matriculated last year, and several others are expected to do so this year.

The Engineering school established by Sir Bartle Frere in 1855, was closed in 1861 for want of funds, but was last year re-opened.

The Mission schools at Kurrachee and Hydrabad have been placed under Government inspection with a view to benefit by the new grant-in-aid rules.

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## CREEDS.

A CREED is a statement of what one believes; in connection with Christianity, it is a summary of what one believes to be its essential doctrines. In discussing the matter we should distinguish between a creed and the use made of it. Most of the objections to creeds urged in these days really lie against the uses to which they have been applied rather than against themselves.

On the supposition that God has given men a revelation, it is surely obligatory upon men to know what he has revealed. A man occupies a strange position who says that the Bible is from God, and yet that it does not matter whether one receives its teachings or not. The Scripture itself is far from affording a warrant for this indifference. The words of God are represented as of sovereign importance. 'Heaven and earth may pass away, but not a jot or tittle of Christ's word.' He tells us that they only are building upon the rock of safety who hear his sayings and do them. In the nature of the case, believing must go before doing; a man cannot do what Christ commands without believing that Christ has commanded it. This is the distinction between a disciple and one that is not; the former learns of Christ, receives his instructions and surrenders his life to their influence. To reject the words of Christ is to reject him: 'He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.' His words are said to be the words of life.

Let any one candidly look at almost any chapter of John, at the third chapter say, containing Christ's discourse with Nicodemus, and it will be evident to him that our Lord's words constantly embody doctrines, and that very great importance is attached to the reception of these doctrines. In the chapter specified we find the following doctrines:—

1. The deeds of men are evil. 19.
2. They love darkness rather than light. 19.
3. They are under condemnation, 19; they are in danger of perishing, 15.
4. They have a depraved nature, in the sense that what is born of the flesh is flesh. 6.
5. They are not naturally in the kingdom of God, and cannot naturally enter into it.
6. Except a man be born again, of the Spirit, he cannot enter that kingdom.
7. Except he be born of water and of the Spirit, he cannot. 5.
8. What is related in the 21st chapter of Numbers about the children of Israel, Moses and the brazen serpent, is true. 14.
9. The Son of Man came down from heaven. 13.
10. The Son of Man was in heaven while on earth. 13.
11. The Son of Man is the Son of God, His only-begotten Son. 14, 16.
12. The Son was sent into the world that the world might be saved. 17.
13. He was lifted up (as the brazen serpent was) that believers might not perish but have everlasting life. 15.
14. [illegible] is a wonderful exhibition of God's [illegible] orld. 16.
15. [illegible] hat believeth not is condemned by the [illegible]. 18.
16. The wrath of God abideth on him. 36.

There are other doctrines beside these. But the sixteen that we have cited show plainly that Christ insists very strongly upon the sin and ruin of man, his dependence on divine grace, the necessity of regeneration, of the Spirit, of faith, the justice, wrath and love of God, the dignity, the mission, the crucifixion of the Son. How, in the face of this, is it possible for any one to say that it is a matter of indifference what doctrines one holds, or that creeds must be abolished? Shall we abolish the above creed?

Every man is under sacred obligation to obtain the best knowledge he can of what God has taught in his Word. A believer in Christ is one that learns of Christ. He is commanded to prove all things, and to hold fast that which is good. To be indifferent about Christ's teaching is to be a non-believer. A man without a creed cannot know Christ, cannot serve him and cannot be saved by him. He may have intellectual credence without faith; but he cannot have faith without the credence.

But, as we have intimated, there is a use of creeds that is highly objectionable. Perhaps the greatest of all hindrances to the spread of true religion has been in connection with an unwarranted use of creeds. Men draw up a formulary of doctrines, and they say to their fellow-men, *We* have ascertained that this is the truth of God, and therefore *you* must receive it as such or be visited with certain terrible consequences. As I believe thou must believe, or be treated as an enemy to the church, to society and to the state. The true doctrine of Christ involves the liberty of men to receive it from Christ, and is opposed to that assumption of authority by which one man or set of mem imposes it on others. The Greek church, the Romish church, and every other church which withholds from men the Scriptures, and commands them to receive the system of doctrines which it has determined to be the true one, are the enemies of all true faith, and have taken the most effectual means of hindering men from becoming the disciples of Christ.

But what is the law of Christian communion? It is my privilege, and it is my duty so far as circumstances permit, to commune with every one that has a true faith in Jesus Christ. And first it is necessary for me to have a true faith in Christ; without this I cannot know what is essential to true faith, what is irreconcilable with it. The same Spirit that teaches truly to know Christ will enable us to recognize our brethren in Christ. He that loveth Him that begat loveth him also that is begotten of him. This true faith may be in some respects defective; it may be connected with doctrines that we deem erroneous; but we may not therefore refuse our fellowship.

We find Christians grouped in denominations according to their attachments to particular doctrines. Where these doctrines are opposed to each other, some must be wrong, others may be right; but where they are not opposed to the essential and central truths of Christianity, they are not a barrier to fraternal recognition.

We are not admirers of the Athanasian creed. Its spirit is dogmatic, imperious, denunciatory. It is like an uplifted weapon. And we think that the churches of Protestantism have generally erred by imposing too many articles as conditions of membership. At the same time it is of sovereign importance that all who preach to Christ's flock should set forth nothing but what is in harmony with Scripture. But this end has not been secured by great precision and severity in the Confession of faith. The apostolic churches were exposed to the arts of false teachers; and Paul and John both called the attention of the churches to these dangers and solemnly warned them to resist sternly the introduction of these false doctrines. Among the seven churches some are commended by Christ for having set themselves against these false apostles; others are condemned for having given place to them.

Looking at the matter abstractly, it would seem that a true Church of Christ may neither decline to receive to its communion any one giving evidence of being a true Christian, nor receive any one without such evidence. As a matter of fact, each evangelical Church recognizes other evangelical Churches, differing in certain doctrinal respects; and may prefer that persons differing from it doctrinally may unite with these other bodies rather than with itself. But this, as we have said, has been carried altogether too far.

'Believe on the Lord Jesus Christ and thou shalt be saved.' This faith, as we have said, places the individual in a position of glad subjection to Jesus Christ, so that he learns of him, receiving instruction concerning God's character and will, man's duty, the church's order, the world and the future. When the faith is genuine the individual will be guided to all essential truths and be delivered from all destructive errors. The word disciple signifies one that is learning, not one that has learned.

## C. W. S. T. AND THE ENGLISH BISHOPS' PAY.

OUR esteemed frind C. W. S. T. does not like what we said on the subject of Bishops' salaries in our article on Clergymen of the Church of England (7th July), and has written a letter on the subject, which common politeness demands we should notice, though we are sadly adverse to controversy.

It is said that we are clearly not Episcopalian. This is entirely forth of the subject. A member of the Church of England believing in Episcopacy as in a divine ordinance, may surely have opinions regarding the Bishops' pay. The Ecclesiastical Commission itself has taken upon it to judge in the matter, and to lessen the pay of many Bishops, bringing it down to £5,000. All that we did was to exercise the right of private judgment and to hazard an opinion that in the present state of the Church of England £5,000 is too much to give any ministering servant.

In the *present state* of the Church of England we say, for we nowhere say absolutely that a Bishop should not have £5,000. *If* every district had its due staff of Clergymen, and *if* every one of these had a competency then there would be no harm perhaps in some favored individuals having very large salaries. What we said was this, "Why any man in any Church should have £5,000, *while there are* any destitute localities without pastors, or any poor curates starving, or begging clothes, is one of those mysteries we never could understand."

We may surely be Episcopalian and assert that. Our reasons for speaking as we did were these. The revenues of the Church of England are to be used for the spiritual welfare of the people of England and so as to do the greatest amount of good. They are not given to aggrandize *a class* or even to enable a class to exercise a "princely beneficence,"

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though it be exercised for the very noblest ends. If, therefore, there are funds over and above what will keep the existing Clergy as educated Christian gentlemen should be kept, these should be spent in reclaiming the waste places. And if there be such a thing as an under-paid, starving Minister in the Church, there is something wrong in the constitution of the Church, if within its pale there exists any Clergymen, we care not what you call him, who can from the Church revenues give like a prince and live as a peer.

If there be such anomalies in any Church the growing common sense of the people must ere long demand that they be swept away.

Did C. W. S. T. ever see a Welsh curate about his Sunday work.

The miserable man, born a gentleman, lives in an ill-furnished house with uncarpeted floors. He and his wife and family seldom have a joint on the table; they live on bread and milk and vegetables. The cow and pig are the mainstay of the family, and there is rejoicing if from London a package of *cast clothes* arrives in autumn. If it arrives not, the bleak winter weather will be painfully felt by the poor mother and her girls. The poor curate serves perhaps two or three churches on the Sunday, and we think any member of his church would blush for shame to see him on his Sunday journey, mounted on a shaggy, lean, uncared-for poney, with a pad for a saddle and a rope bridle. He receives £90, £50 and sometimes only £40 a year as his pittance. Now there are very many ministers like this in the church, and yet we are not to *impose poverty* on other ministers of the same church, called Bishops, in the shape of £1,000 or even £5,000 a year!! What is poverty?

We repeat our opinion that it is a most unaccountable thing that any man in any church where there are starving ministers and hundreds of destitute localities, should receive for his clerical work above £1000, far more a a pittance, a pauper's pittance, of £5,000. It *is* wrong to impose poverty on the minister of any church, but we respectfully submit that in the Church of England the enormous salaries given to some clergymen is the cause of the imposition of most grinding poverty on hundreds. We agree with C. W. S. T. that a high salary may in a Christian point of view be an increased power of doing good, and that a Bishop is expected to help in every good work. Yea, we will go further, and express a belief that many Bishops do use their salaries to help in every good work, but this does not affect the question. The same money would be just as effective of good if administered through a dozen *other* clergymen; and then the Bishop *may not* (they are but men) help in every good work, as is expected. One of the very objections we would urge against Bishops' high salaries, is that it monopolizes charitable influence as far as a very large portion of Church money is concerned, and may stop it altogether. What of those Bishops who die leaving immense fortunes to their children?

But how much of the salary of the Bishop goes for spiritual and ecclesiastical purposes?

What pays for the maintenance of the Episcopal Palace *and* the house in town while the House of Peers is sitting, *and* the carriages, *and* the footmen, *and* the entertainments, *and* the fashionable movements of Mrs. and the Misses Bishop?

If the church get any share we fear the world gets the most. We think that the influence of a Bishop should be that of "spiritual gifts"; power in declaring Christ; Christian scholarship rather than that of fictitious rank, and mere cash.

The power of money influence is not an element that we would reckon in estimating the influence of a clerical order, and we think the religious world gives the mere power of money too high a place in the economy of Christian labor. We would only further observe that the idea that if a Bishop's salary were reduced he would not be able to meet the demands made on him, and that therefore he could not be *rich* on £5,000 a year, is based on forgetfulness of the fact that demand after a while adjusts itself to means of supply. If the Christian public knew that the Bishop was a man with only a gentlemanly competence they would not demand "princely munificence" from him. It would be better in many ways if our people could be made to participate in the Bishop's spiritual gifts than in his temporal; and we believe that his present dignity of position, sustained by his enormous wealth, is one reason which hides him from doing the good he might. The style in which he lives has a tendency to make him exclusive and to hedge his spiritual influences in, so that men in general dare not venture to approach to take them.

We again repeat that we are not writing as a sectary. Men are thinking of these things and men like Mr. Trollope, alike in his recent book and in his "Framley parsonage" are making their own out of these things. Changes are coming, which may speedily reach our church establishments, and it is time that all the clergymen of our churches learned that the only true claim they have on the people is not that of rank, wealth, name or existing law, but that divine right which says that the laborer is worthy of his hire.

The time may come when our Bishops may have no palaces, and may not have their thousands a years, but the time will never come, if they do their duty as ambassadors of Christ, when they will not have the love of Christ's people; a place in the grand temple of the Lord, which is building; and *enough* of this world's goods, when they are here.

"*Est etiam, ubi profecto damnum præstat facere quam lucrum.*" *Plautus.*

N. N.

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NOTES FROM AN INTERLEAVED BIBLE.—Luke iv. 34. 'Art thou come to destroy us?' He was manifested to destroy the works of the devil. He destroys that he may save. He destroys the influence of Satan by showing him and his works.

35. 'Hurt him not.' Satan assures his victims that he will hurt them much if there is any attempt at expulsion; that he is so one with them that a disruption cannot be effected without peril of life or reason.

40. Let us cast about us for work for Christ to do in our families.

41. 'Thou art Christ, the Son of God.' And 34, 'the Holy One of God.' Christ repudiated this testimony from them, for its tendency was not good. There was probably a deep seated malignity in it. For a good cause is injured by the testimony of the bad. The charge brought by the Pharisees that he cast out devils by Beelzebub, was very likely defended by an appeal to the fact that these devils bore testimony to his Messiahship. The Pharisees would say, 'We know that devils are liars. This testimony is necessarily false. They certainly would never bear testimony to the true Messiah. It is evident that they are in league with this Jesus to deceive the people.' And to this day the cause of Christ is suffering from the loud testimony of evil men to Christ. They make Christ to appear as the minister of sin, by their professions of friendship.

5. 'We have taken nothing.' Divinely ordered for the sake of the miracle. So, on the night of our present sterility the day of the Lord shall arise.

8. 'Depart from me.' Men feel uncomfortable in the presence of a person of superior sanctity. Their sin is brought to remembrance. They seek relief in turning away. It is this painful feeling of self-condemnation that men seek to escape by polytheism, idolatry, popery. In unworthy conceptions of the divinity, they find the freedom which they desiderate.

15. 'I will.' The divine will.

23. The one divine power involves the possession of the other. He heals the paralytic that men may knew that his word really absolves from sin. They who claim to have this power of absolution, should give corresponding evidence.

25. Imagine the effect upon the people outside who had seen the paralytic carried to the housetop and now saw him returning through the door with the couch on his head.

29. 'Publicans.' Levi was concerned for his former friends, that they might know Jesus.

21 and 30. First, how dares he to forgive sins; then, how condescends he to eat with such?

35. 'Then shall they fast.' My disciples shall have abundant opportunity of showing their deadness to the world. When the Christian does not realize the presence of Christ with his soul, he may fast. If fasting made us well pleasing to God it should make us well-pleasing to Christ. It does not; so there can be nothing meritorious in fasting. But there is an habitual moderation and self-government that will greatly help the Christian to walk with Christ.

21. When sceptic consults sceptic nothing is gained. Let him make known his thoughts to Jesus.

24. But that ye may know, ye, sceptics, (with so much that needs forgiveness) that the Son of Man has power on earth to forgive sins.

26. Some think lightly of the mere exercise of power in miracles. But the point is this. Power is seen in alliance with goodness and truth. A miracle wrought by Christ is of immensely greater importance than if wrought by another, because divine power is thereby shown in connection with his moral character. Men know the power of God but not in connection with his moral attributes. Divine power shown in this alliance at once disposes of all the pretended miracles not thus allied; and is, in every instance, a sure prophecy that a day is coming when holiness, justice, truth, wisdom and goodness shall be victorious over all things. The last judgment is clearly foreshown in each miracle of Christ.

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## PAUL'S ARGUMENT

IN THE EPISTLE TO THE ROMANS.—No. 3.

"*But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned and come short of the glory of God.*" III. 21, 23.

All have sinned; have fallen from the standard of rectitude; and the presence of sin in them excludes the possibility of finding in them a righteousness that God will accept. They are condemned by the law, and if they are to be saved it must be by something outside the law. The Gospel now comes in and makes known the wonderful way in which God has provided a means of salvation for the lost, without compromising his own dignity as a law-giver, or the interests of his intelligent creation.

God has found a righteousness for man. He has made available for man the sinner, not the righteousness of a sinless man merely, not that of an angel, but his own righteousness. The righteousness of one creature cannot swallow up the unrighteousness of another. The righteousness of God may do it. But how do it and retain its immaculateness? From the beginning of the world God has been preparing men for the answer to this and educating them up to the Gospel, by accustoming them to the principle of substitution. A mysterious connection between the shedding of blood and the remission of sins, was all along intimated. The mystery is cleared up in Jesus Christ, 'whom God hath set forth to be a propitiation through faith in his blood.' This is the Lamb of God that taketh away the sin of the world. Upon him were laid the iniquities of us all in such a sense that God will not impute those iniquities to any one who, conscious of the utter ruin of his own righteousness, avails himself of the righteousness of God by faith in Jesus Christ. The divine meritoriousness rested upon Jesus in such a way that his sinless life and propitiatory death are accepted in behalf of all sinners who look to him in faith. And by the Gospel it is made known that God may be just and yet the justifier of him that believeth on Jesus. This word justifier shows (if any showing is needed) what Paul means by the righteousness of God. It is a freedom from condemnation, not existing in the sinner, not native to him, but communicated by God and made available through the propitiatory death of Christ, and the faith of the recipient. It is unto all and upon all them that believe; the first preposition showing its source to be without the believer, and the second showing that it becomes as it were his property. All these believing sinners are (24) 'justified freely by his grace through the redemption that is in Jesus Christ.' The word freely is to be noticed. The justification is not purchased by the sinner. It is a purely gratuitous gift, so far as he is concerned. The one purchaser is Christ; as is indicated by the words redemption and propitiation and blood. He has paid a ransom; has tasted death for every man. 'He was wounded for our transgressions and bruised for our iniquities, and by his stripes we are healed.'

Paul's argument, then, has reached this stage:

1. The Gospel is necessary to all.
2. To the Gentiles, for they are sinners.
3. To the Jews, for they are sinners.
4. If all are thus without righteousness then all need a righteousness from God; and this has been provided for all by the sinless life and propitiatory death of Jesus Christ.
5. This righteousness becomes available by simple faith.

But the Jew calls for demonstration of this. You say that this righteousness of God is witnessed by the law and the prophets. Show us this testimony. Take the case of Abraham our father, the friend of God. On what ground did he find acceptance with God? Was it not on the ground of his obedience? Was it not by the works of the law that he obtained divine favor?

Surely not, says Paul. If his own righteousness commended him to God, this would have constituted a ground for self-glorification; but we have before proved that all have sinned, and that there cannot possibly be in man's fallen nature a ground for self-complacency. By the law is the knowledge of sin. And what are the facts of the case? The favor of God came to Abraham when he was a mere Gentile, living among Gentiles; it met him with promises; and it was in connection with his faith that that favor became sealed to him. 'Abraham believed God and it was counted to him for righteousness.' The two methods of justification by works and justification by faith are irreconcilable and immiscible. The one must be utterly abandoned before the other can be available. The fact that Abraham was justified through faith, shows that he was not justified by works. The man that is justified by the latter is in the case of a falsely accused prisoner, who is tried and found innocent, and who has no need to solicit a discharge, being entitled to it. But he that is justified by faith is in the case of a condemned prisoner, without the shadow of a claim. Abraham was a justified man long before his circumcision, before a relation was thus constituted between him and his Jewish posterity. And this confirms the position assumed, that both Jews and Gentiles are to be saved by faith. Promises regarding the posterity of Abraham were given while the patriarch was uncircumcised, and expressly in view of his faith. As he was accepted so other uncircumcised believers may be accepted. His faith in God was well tested and it well endured the test. He believed when all ordinary probabilities forbad him to believe. He obtained blessings by firmly believing the promises touching those blessings. And we too, believing God's promise of the forgiveness of sins through Jesus Christ, believe in him who was delivered for our offences and raised for our justification.

'It is of faith that it might be by grace;' that it might be a pure gift, unpurchased by any the least goodness in man. If justification had been in view of any other quality of man, this perfect gratuitousness would not have been manifest. But what is faith? It is just acceptance. It is the utter casting away of self, the recognition of one's unjustifiableness, the reception of what God is pleased to offer. Up to the moment of faith, man is rejecting the testimony of God; is clinging to some pretence of his own righteousness, and to some false, dishonoring view of God; the abandonment of this has as much merit in it as there would be in the abandonment of a dungeon when a deliverer has thrown upon the door.

## Epitome of News.

SATURDAY,—July 21, 1866

—The *Friend of India*:—"Dr. Leitner has returned to Murree from his tour in Western Thibet. Dr. Leitner found nothing talked of in Northern Ladak but the progress of Russia, which is undeniable. He was led to modify several of the popular ideas which he had formed on Buddhism. He discovered a road, which is open as early as April probably, over the Shingur and Marang passes into Ruksha and Ladak. There is a probability that he will be able to penetrate hereafter into Lhassa with the help of the abbot of the Pugdal monastery, where Csoma, his fellow-countryman, spent three years. The abbot himself has promised to conduct Dr. Leitner to Lhassa."

—*Delhi Gazette*; Lucknow:—"The would-be Mahadeo, Remington, may be seen in the Ahmeenabad bazaar by every passer-by. His favorite place of resort is the terrace of a house, where he sits smoking the hubble-bubble with half-a-dozen natives around him. I should not say "sits," for he really *squats* native fashion, the upper part of his body naked, and with a dhotee round his loins. On the wall of his house in large letters written with charcoal in English, Urdu and Nagri, is the word "Mahadeo." That he is a great jogee, he is very desirous of impressing upon the natives who come in contact with him, but I think I may safely say that the natives really do not believe in him in the slightest degree. It not unfrequently happens that he indulges very freely in intoxicating liquors, and this habit the natives cannot reconcile with his being a fakir. On a recent occasion when paying a visit on the other side of the Goomtee, he became so helplessly drunk that his followers were obliged to carry him back to his haunts in the Ahmeenabad bazaar. From what I hear of him, and from his appearance on the house-top, and the boldness, really rudeness, with which he stares at Europeans as they drive by, I should say he is simply a brazen-faced, eccentric, vulgar individual, ambitious of being considered a 'Mahadeo' and a martyr, but possessing only the smallest possible amount of influence in the bazaar of Lucknow. Natives follow him about from curiosity, while the little boys of the bazaar, crowding around him and jostling him, jeeringly call him Gooroo-jee."

—A notice like the following appears in one of our dailies every Saturday:—At the morning Service in St. Thomas' Cathedral to-morrow Mr. C. Bullivant, the organist, will play as voluntaries the Air "*Cujus animam*" by Rossini, and Mendelssohn's Chorus "Be not afraid." The voluntaries selected for the evening Service are an "Andante" by Mendelssohn and the "War March" from the "Athalie."—As the information can hardly be needed by the regular attendants, we suppose it is for the purpose of attracting others.

—A recent writer on Venice says:—"Neutrality is solitude in Venice and friendship with neither party; society is exclusive association with the Austrians or with the Italians. The latter do not spare one of their own number if he consorts with their masters, and though an alien might expect greater allowance, it is never shown to him. There are all degrees of fineness in Venetian hatred, and after hearing certain persons pour out the gall of bitterness upon the Austrians, you may chance to hear these persons spoken of as tepid in their patriotism by yet more fiery haters. To be seen in the company of officers is enmity to Venetian freedom, and in the case of Italians it is treason to country and to race. Of course, in a city where there is a large garrison, and a great many officers who have nothing else to do, there is inevitably some international love-making, although the Austrian officers are rigidly excluded from association with the citizens. But the Italian who marries an Austrian severs the dearest ties that bound her to life, and remains an exile in the heart of her country. Her friends mercilessly cast her off, as they cast off everybody who consorts with the dominant race. In rare cases I have known Italians to receive foreigners who had Austrian friends, but this with the explicit understanding that there was to be no sign of recognition if they met them in the company of these detested acquaintance."

MONDAY,—July 23.

—There was a meeting of the Temperance Society at the Napier Barracks, Kurrachee, on

the 12th. Col. the Hon. F. Thesiger, Mr. B. C. Wates, and Q. M. Sergeant Reid made addresses. Corporal Howard read the Report. Mr. Carr extracted 1½ ounces of alcohol from a quart of porter.

—*Our Paper* tells us that "so far from the Harbour works having been suspended, the government have authorized an expenditure on them for the current year of Rs. 2,01,737, independent of the cost of establishments. The works already executed are producing effects which give promise of a complete realization of the designer's hopes. The new channel is steadily though slowly straightening, widening and deepening, and already is it possible in the fair season for ships drawing twenty and twenty-one feet water, to sail through it unassisted, only needing a tug when the winds happens to be adverse."

Yet some how or other, a ship occasionally fails to get in.

—*Times of India*:—"A private telegram dated London July 14th, states that the Birmingham Banking Company has suspended payment. The number of shares in this bank are 30,000 of £20 each, with £10 paid up, and the dividends recently paid have ranged from 15 to 20 per cent. The reserve fund amounted to £200,000."

—Mr. John Fleming has appeared at St. James', on occasion of his being appointed a companion of the Star of India.

—The fall of rain in Byculla up to Saturday was 51 inches.

—*Lahore Choronicle*:—"A news-letter from Bokhara and Cabul, of a later date than our last, states that affairs are very gloomy, the king being defeated took refuge in 'Samarcand' for a short time; but learning that the Russians were again advancing, he retreated to Bokhara, where he arrived on the 6th June. It is not known if the king will remain or not; he demanded a truce for 40 days, but the Russian General refused to grant it.

"Bokhara, the captial, is an enormous city of Islam, and contains upwards of six lakhs of inhabitants, but it seems the will of God that they are not to oppose the Russian army, for the army of Bokhara, notwithstanding it more than trebled that of the former, was defeated, and the king is therefore unable to cope further with the Russians."

—The *Times*:—"The precipitate departure of the King of Hanover from his capital, and a day later from his country, has created a most painful sensation among his subjects. It appears that the King, in a communication to the Burgomaster of the capital, informed him of the necessity under which he found himself of repairing, with the Crown Prince, his son, to the army. This occurred at a late hour of the 15th, when the Prussians were known to be advancing on the city. A few hours later his Majesty made his hasty departure from the place. News had arrived that the Prussians were close at hand. In a minute all was bustle and confusion. Ministers, generals, lacqueys, and among them, the famous perroquier, who has so long been the most influential man in Hanover, took flight. General Tchirschwitz, the adjutant-general of the King, and head of the war party, galloped away, forgetting to buckle on his sword. While the King was thus retreating in a southern direction, the Queen came to the town, drove about in the streets, alighted several times to converse with passers-by whom she happened to know, and expressed her hope that peace would be speedily restored. A little later it was said that her Majesty had followed her royal husband to Gottingen, then to England, but this seems to have been an unfounded rumour. The contents of the Treasury had been previously removed to Bremen."

The Queen of Hanover and her children are prisoners in her own palace, the Prussian Minister having taken them under his protection.

The Elector of Hesse, who remained in Hesse-Cassel, has been arrested by the Prussians.

—*Overland Mail*:—"On their very first meeting with the enemy the Italian army has sustained a serious reverse. It seems that part of the army under the King crossed the Mincio on Saturday at Valleggio, or more northerly still at Salionze. The other two divisions of the army under the King in person no doubt crossed at Goito, as mentioned in another column. The first division seems to have lost no time in advancing towaads Sommacompagna, no doubt with the intention of striking the railway between Verona and Peschiera. The other two divisions had a longer distance to travel, and were necessarily separated from the first by some hours' march. Meantime the Austrians, having learnt that the Mincio had been crossed, debouched from Verona in strength, and finding themselves shortly in face of the first Italian division, set upon it and fairly overwhelmed it by force of numbers."

—The Gaekwar is showering honors upon Mr. Hurrichund Chintamon, the photographer, for having enabled him to look upon a full length photograph of himself. One of the articles necessary for its production was a silver trough costing Rs. 18,000. His highness has ordered eight more photographs to be taken.

TUESDAY,—JULY 24.

—The English Mail of the 3rd arrived last evening. Heads of intelligence:—Dr. Lushington has decided that Sir George Whitlock and his force, and Lord Clyde and his staff, were the only persons entitled to share in the distribution of the Banda and Kirwee booty. The costs of the various claimants are to be paid out of the fund.

The Scotch Court of Session has given judgment in favour of the claim of Mr. Campbell, of Glenfalloch, to the Breadalbane earldom and estates.

The Queen has issued a proclamation of neutrality in the war on the Continent of Europe.

The Jamaica committee have resolved to urge the Government to bring ex-Governor Eyre to trial.

There has been some severe fighting in Bohemia between the Prussians and the Austrians. The accounts are very conflicting, but the Prussians appear to have pushed forward some distance across the Bohemian frontier and the Austrians have drawn in their forces towards the valley of the Upper Elbe, where a great battle is expected to take place.

The Hanoverian army, after vainly endeavouring to escape, has surrendered to the Prussians, the King, the Crown Prince, and officers engaging to take no further part in the war.

The original Italian plan of campaign has been relinquished. The King has retired to Cremona, and Cialdini has abandoned his position on the Po, in order to effect a junction with the King.

The probability of an early warlike movement on the part of France is much discussed in Paris.

The late military revolt in Spain was very serious, a thousand lives were lost in its suppression, and a large number of soldiers have been shot for mutiny.

The trial of the Fenian prisoners is proceeding at Montreal. It is believed that those who were caught in the act of firing at British troops will be hung.

—*Overland Mail*:—"We stated in our last that the Austrians had laughed to scorn the vaunted superiority of the famous Prussian needle-gun. The Austrian Generals had exhorted their men to go to close quarters and use the cold steel as soon as possible. We have been watching, with the greatest interest, the result, and have only this morning caught a glimpse of it—in the war correspondence of the *Times*. As to the Prussian infantry, says a Berlin correspondent speaking of one of the engagements of the 28th, it relied as usual upon the rapidity of its fire, three ranks discharging at once, the first kneeling down; the Austrians, on the other hand, with the impatient temper of Sclavonian races, and wishing to make up for the inferiority of their gun, had recourse to bayonet charge. But long before they could attain the Prussian ranks, their number, under the volleys from the needle-gun, was so thinned as to cause the remnant to turn about and fall to the rear. With true Austrian perseverance they came on again and again. The result was terribly identical in each case."

It is estimated that in consequence of all the combats and battles since the 26th of last month, between 30,000 and 40,000 Austrians are put *hors de combat*. About 15,000 prisoners have been made at the battles of Gitschin, Skalicz, Nachod, and in the engagements at Hunerwasser, Munchengratz, and Turnan. The number of killed and wounded is more than 20,000. Several battalions have been completely annihilated. The Saxon corps, the Kalik brigade, the Clam-Gallas corps, and the Gablenz corps are completely broken up, and for the present not in a condition to fight.

—Khetsee Sewjee and Co., have failed: liabilities, 15 lacs, assets less than half.

—*Times of India*, under the heading 'Dagon':—"On Sunday afternoon, about 1-30 P.M., the north arm of the elegant floral cross which surmounts the fountain at the west end of the Cathedral fell down, breaking off other portions of the decorations in its fall. The rain appears to have permeated a cleft in the stone."

This is a quite a triumph for the Portuguese crosses on the Esplanade which have been standing probably a century.

—*Englishman*:—"The Russians have taken Samarkand, Shahr Subz, Mery, and Koorchee, and are at present encamped at the last-named place, which they are fortifying, and are preparing to advance. The distance of Koorchee from Bokhara is about forty-four miles. From another source it is reported that the Russian Government has collected an army of 200,000 men at Ak Musjid and Vernoe, in addition to that engaged against Khokan and Bokhara, with the object of conquering the whole of the Provinces of Central Asia, and that the Czar would have carried out his schemes of conquest before, but for the Khan Badsha of Khotan having applied to the British Government for aid. They have also in another direction taken two of the cities of Ili, from whence they intend sending forces against the Kalmuck Tartars."

—The Wahabee sovereign is showing a conciliatory spirit. He has sent an envoy to Col. Pelly at Bushire.

—"An accident, of which," says the *Times*, "the consequences might have been very serious, happened to the Prince of Wales, in Rotten-row about a quarter past 1 o'clock yesterday afternoon. His royal highness, who was riding at a foot's pace with one of his equerries and two ladies, had just reached the extreme end of the Row, nearest to Queen's-gate, and was in the act of turning, when a gentleman, who seemed to have lost all control over his horse, suddenly dashed at full speed down the incline, and into the very midst of the party. The Prince's horse, being right in the path of the charging horseman, and receiving the shock on its flank or shoulder, was instantly knocked down turning over like a rabbit struck by shot and apparently rolling upon its rider, while the intruder passed clear over both. For a moment it seemed impossible that the Prince could escape without injury to life or limb from the struggles of his own horse. He disengaged himself however, and got up without assistance, though at first he looked somewhat shaken, and as if suffering from a blow on the head. Recovering almost immediately, and never losing his self-possession for a moment, he seated himself on a bench close by, while the horse was being caught and his hat and cane picked up by the bystanders."

WEDNESDAY,—JULY 25.

—*Overland Mail*:—Some curious speculations have lately been put forward by M. Dufour concerning the increase in size of the earth. Will it be believed that our globe is increasing

in bulk year by year, owing to the quantity of meteors (falling stars) which are projected into it from the regions of space? M. Dufour has made calculations showing that the earth sustains an annual increase equal to a 114,400,400th of is weight. It appears that nearly two cubit metres of meteoric dust fall upon every acre of the earth's surface in the course of a single year. It is stated that in some parts of England this meteoric dust may be found in accumulations nearly a foot deep.

—It is now apparent (says the *Pall Mall Gazette* in its foreign bulletin) that the hopes of an Hungarian insurrection, which have been raised at Florence by the frequent interviews of Kossuth with the King and General La Marmora (by whom he was summoned to the capital), rest on a very frail foundation. Kossuth has now lost all his popularity in Hungary.

—American news has been received up to the 23rd June. The trial of Fenians was proceeding at Montreal. It is generally believed that those caught in the act of firing on British troops will be hung. A great Fenian mass meeting was being organised in New York, but the authorities had interdicted it. The President had sent a message to Congress throwing a doubt upon the reconstruction resolutions being in harmony with the sentiments of the people, and pressing upon the Legislature not to finally decide until loyal members from the now unrepresented States are admitted. The Canadian Assembly has resolved to demand indemnity from the United States Government on account of the late Fenian filibustering proceedings in Canada. General Lewis Cass died at Detroit, Michigan, on June 17, at the age of eighty-three. He belonged to a past generation of American statesmen, and was contemporary with Clay, Webster, Jackson, Calhoun, Scott, and others, who were so famous in the early part of the present century. From Mexico it is reported that the Imperialists are abandoning important points in the interior of the country, and that the Emperor Maximilian was in a state of great financial distress.

—The Electorate of Hesse had been invaded on account of its sovereign having made no answer at all to the Prussian summons. The Elector was packing up his plate and preparing to leave for Frankfort, but the people showed they did not intend to let him off quite so easily. Crowds assembled, raised revolutionary cries, and avowing they would make him share in the sufferings he had entailed upon them by meddling with the war. . . . The old Elector, whose character is a moral enormity in this 19th century of ours, has not only violated for years every clause of the constitution he had taken the oath to observe, but by the crying immorality of his family life become the horror and abomination of all Germany. Some six years ago Count Bernstorff, then Prussian Minister of Foreign Affairs, compelled him to restore the constitution, which at that time he had presumed to abolish altogether. He yielded to force, recognized the charter afresh, but, being by the change of Government in this country allowed to indulge his evil propensities once more, took his revenge in a way unprecedented in the annals even of German royalty. He struck, if not for wages, at least for absolutism. For years past he has neither sanctioned any of the laws proposed by his Chamber, nor allowed his Government to introduce any bills. While thus endeavouring to ruin his subjects, whom he bitterly hates for having repeatedly restrained his innate depravity, he was known to beat his wife and servants, and in a number of well-authenticated instances to have been subjected to acts of retributive justice by his impatient victims. Nay, the very streets of Cassel and Frankfort have witnessed personal encounters between the stammering, squinting holder of arbitrary power and his subjects, who, by the combined pressure of Austria, Prussia, and the Bund, were prevented from ousting him from his dominions.

—*Times of India:*—"The appearance of the *Miantonomoh* in British waters has excited no little interest amongst naval critics. The submersion of the *Miantonomoh* is such, that at sea the waves always wash over her, and her crew are supplied with air just as miners are in their excavations. She has two turrets, worked, not by hand, as in the *Royal Sovereign*, but by steam. She carries 450-pounder guns—an ordnance far larger than any in the British Navy."

"How has come about the sudden novel division of Germany into North and South! Before the outbreak of war it scarcely existed. Prussia was then but some twenty milions of men strong, but struggling on against superior influences in the Diet. Now, without a battle as regards the Reich, excepting, of course, Austria, it may reckon upon some twenty-eight millions of Germans whom it supremely influences. It is indebted for this result to its prompt and skilful initiative. Everywhere it has shown that readiness and alertness for military affairs so brilliantly illustrated in the last century by Frederick the Great. No sooner had Austria threatened it in Schleswig Holstein than by its military superiority it drove the Kalik brigade out of Holstein. When the Diet directed a mobilisation, it was ready to act in Hanover, Cassel, and Saxony. The Princes of all these are either exiles or captives. The Hanoverian army has surrendered; that of Cassel has been scattered; that of Saxony stands on Austrian territory. The Prussian corps concentrated at Altona, Minden, the Rhine, Wetzlar, on Prussian territory, gave it an immediate advantage. All Northern and Western Germany is thus in the hands of Prussia, and may remain so."

"The following broad avowal on the subject of the freedom of the Church, was made by the Bishop of Oxford in the House of Lords:—He believed that if Parliament would trustingly remove by law the difficulties which the law had created, and then leave the Church to maintain its own unity, none of the dangers which now menaced it would exist. (Hear, hear.) The whole of the history of the Church showed that it was not by the enactments of Parliaments, but through the undying faith of the Church itself that it had maintained its unity. He contended that it would be most unfair to subject the representatives of the Church in the colonies to restraints without giving them corresponding advantages."

How far would the Bishop of Oxford have the Established Church "left" by the state?

—Mr. W. H. Thacker has been appointed deputy coroner for Bombay.

—Lulloobhoy Manecklall has failed with liabilities 7 lacs and assets less than 1½.

—Bhugwundass and Co. have failed with liabilities 13 lacs and assets 18½.

—Another ship, the *Zenobia*, has gone ashore near Alibaugh, on the same rock that proved fatal to the *Jeddo*. The *Berwickshire*, was very nearly lost at the same place, the same night, 21st. The crew of the *Zenobia*, took refuge on board the *Berwickshire* which succeeded in getting anchorage.

—The buggywallas have struck, being dissatisfied with some police requirements.

—Mr. Samuel Smith of Liverpool thinks that Indian Cotton must yet fall considerably. There are 800,000 bales in Liverpool and 700,000 afloat.

—*Bombay Gazette:*—"It is certain that the Prussians themselves fully intend to retain their conquests permanently, nor was there any other object in their going to war at all. At Dresden they immediately removed the King of Saxony's arms from the public buildings, and replaced them by those of the King of Prussia; while the official Berlin paper, the *Staatsanzeiyer*, of the 23rd June, announces that in consequence of the Elector of Hesse Cassel declining to come to terms, it is neccessary that measures should be adopted to 'connect the two portions of the Prussian kingdom;' and that the present military position of Prussia is a guarantee against a return to the former state of things. Again, with the exception of the little Duchy of Nassau, which is quite insignificant, and the three conquered states of Saxony, Hanover, and Hesse, it is officially announced that all northern Germany has accepted the Prussian alliance; thereby placing themselves politically in her power as completely as if they also were overrun by her troops. She has in fact occupied all the countries she intends to keep, and the Austrians have the task of dislodging her if they can. Her territory extends in an uninterrupted line from Dusseldorf to Cracow, six hundred miles, while on the side of France she is defended by the strongest fortress in the world—the terrible defences of Coblentz and Ehrenbreitstein, which no invader could hope to seize but with the expenditure of the lives of a quarter of a million of men."

—The ship *Clarendon* picked up a man in the Bay of Bengal and brought him here. He describes his escape from the *Scotia*: "one of the hawsers that were laying on deck came right over me, and jammed me completely (rendering me senseless), and on my recovering myself, I found the vessel was abandoned by the captain and crew, leaving me alone on the wreck. I ran into the cabin to see if I could get a knife to cut a lashing to secure myself to some plank. On my return on deck almost at once the ship went down head foremost, and I was thrown to the mercy of the sea. Luckily I found the skylight of the cabin within my reach, which I grasped; placing myself in the centre, I managed to keep myself above water; I was without any food for five days, when I was picked up by the ship *Clarendon* and treated with great humanity."

—*Indian Daily News:*—"The annual festival of the Hindoo god Juggernauth which is observed with greater solemnity at Serampore than at most other places in Bengal, began on Saturday (14th) last, and continues for eight days. Never having witnessed a gathering of the kind, we determined to avail ourselves of the opportunity, and started by the eleven o'clock train from Howrah, in company with not less than a thousand natives. Among them every class had its representatives, from the rich Zemindar, whose servants carried two silver sticks before him, down to the poorest palkee bearer who are the especial worshippers of Juggernauth. We particularly also noticed a number of red-turbaned up-countrymen, to whom this kind of worship would be comparatively a novelty. On our arrival we took our way to the temple, near to which the *rath*, or car, was standing, which we at first took for the temple itself, so enormous is its size, being about twenty feet square at the lower part and not less than fifty feet high. It is built of wood, and has three tiers, each smaller than the one below it, ending with a pyramidal roof, and having turrets at each corner. Its weight must be immense, and it goes upon twenty-four massive wheels, or rather rollers, which in past time have often been red with the gore of human immolation. It is covered with mythological paintings, more of them, however, seeming to refer to the favourite Bengalee god Khrishna, than to the mominal owner. At each lower corner were figures painted like life, two of them rather amusing, one being originally intended for a European missionary reading a book, but now having somewhat lost its resemblance from his coat being painted a bright red; another, a European lady, with a sucking pig in her lap, which we presume to be a Bengallee attempt at satire. There were also representations of European and native troops fighting, and heads making frightful grimaces as they were blown from their proper bodies by cannon.

"Hearing that the proceedings would not commence until four o'clock, we retreated to the hospitable shelter of Mr. Bodry's Hotel where an excellent tiffin, and subsequent pegs restored our animal powers, somewhat jaded by walking in the heat of the day. After a stroll round some parts of Serampore, we paid a visit to its

peaceful little Church, of which we found the door open, and on entering, were gratified at seeing a mural tablet to the memory of Carey, Marshman, and Ward, men with whom we might have differed on some points, but whose memory we cannot but revere as the pioneers, not only of Christianity, but also of civilizing education to the natives of this country.

"Returning to the place where the car was being prepared, we found the huge cables with which it was to be drawn already attached, and preparations being made to haul up the idol to its appointed place under a silk canopy, in the centre turret. Of all the concomitants to a religious ceremony that we have ever witnessed—and we have seen many in various parts of the world—we have never seen anything so utterly repulsive as what we shall attempt to describe. The idol, which must weigh several maunds, was brought by a number of stalwart Brahmins to the foot of the car, being previously swathed in red cotton. On its arrival a number of ropes were passed round it, and after about half an hour's hauling and shouting, it was at last safely landed. The look of the helpless log swinging about with its stumps of arms protruding on each side, would have been ridiculous but for the accompanying scene. Each time that a successful haul was made, a sign would be given by one of the officiating Brahmins, and thousands of voices joined in a shout of praise, while thousands of hands were lifted in an attitude of worship; and we could not help remarking that it was a good thing for Christians to be present occasionally at these scenes where idolatry shows itself in its true colours. In Calcutta where we are in constant intercourse with natives who have thrown off much that is repulsive in their ways, we often hear Europeans almost speak in praise of an ancient faith founded on the Vedas, the shastras, and the institutions of the wise Menu, to such we would recommend a visit to the Juggernauth festival, even now that it is shorn of its ancient murderous horrors."

THURSDAY,—July 26.

—The Oriental Financial Association is to be wound up.

—Govind Gowrojee was yesterday executed for the murder of a boy, and Daji Lalla, who murdered his wife, was also hung. They were visited while in prison by several missionaries; Daji Lalla was a Soortee, a Hindoo of low caste, but appears to have been of late a Mahomedan, he was heard offering Mahomedan prayers on Tuesday. He was baptized in his cell by the Rev. Mr. Gilder, just before his execution. His body was afterwards taken and disposed of by his own people the Soortees.

—*Bombay Gazette*; London:—"The report of the Jamaica Commission has been published. The Committee have decided upon memorialising Government to prosecute Mr. Eyre (the ex-Governor) and his leading coadjutors for the part they took in repressing the Jamaica insurrection; but the original Chairman, Mr. Charles Buxton, M. P.,. has retired from that position, and has dissociated himself from the committee. He condemns Governor Eyre as guilty of shameful misconduct, and says that he showed himself unfit for the responsibilities that devolved upon him, but refuses to charge upon his head the guilt of murder, and will therefore have no hand, direct or indirect, in his prosecution."

—*Englishman*:—"It is stated by parties in Cabool well acquainted with what is going on, that Mahomed Azim Khan is at that place, making arrangements for attacking Peshawur by way of Kohat, being hostile to the English Government on account of the treatment he received at Rawul Pindee, and other causes; and it is confidently affirmed that all the frontier tribes from Bijnore and Swat to Beloochistan are ready to rise and array themselves against the British Government the moment the call to arms is given.

"Afzool Khan is still at Cabool, and is in daily conference with the Russian Envoy; and it is said that the Russian army is about to march from Hoorchee, where we last reported it, to Budukshan *via* Hissar and Danoo. From Budukshan to Cabool is twenty marches *via* Koondooz, Buglan, Pooli Khoma, Sanasik, through the pass of Sheikh Alee. The road by this route is good and supplies abundant. The Bokhara State is believed to have made terms with Russia, or to be about to do so.

"In the mean time the dethroned Ameer, Shere Ali Khan, is at Kelat, endeavouring to raise another army, and many men have joined his standard; and Abdool Rahman Khan is at Ghuznee for the purpose of driving back any enemy that may come from the Candahar direction."

FRIDAY,—July 27.

—*Times of India*; Simla, 26th:—Prosecution on Jervis Court Martial closed. Court adjourned for eight days to prepare defence.

—Mr. Manockjee Cursetjee has been appointed second judge, Mr. N. Spencer third, and Mr. Moroba Canoba fourth, in the Small Cause Court.

—The *Times*:—"As appears from the Vienna advices, the Empress has undertaken a pilgrimage to the shrine of Mariazell, to implore the blessings of a famous portrait of the Holy Virgin there preserved in the war with the heretics. Animated by similar feelings, the Emperor, her husband, among the several draughts of a war manifest submitted for his approval, has selected the one composed by Herr Bernard von Meyer, a Swiss gentleman, now acting as secretary to his Privy Council, but years ago expelled his country for siding with the Jesuits and stirring up the central cantons to make civil war in behalf of that sect. If Roman Catholicism is still so flourishing at Vienna, the Protestants of Northern Germany are not unnaturally induced to ask themselves whether, for many years to come, it will be possible to live on terms of amity with a dynasty whose views of this and the other world are so wholly repugnant to them. Add to this that to fight Austria with Italy for an ally is to attempt to break the power of the Papacy, and there are fortuitous circumstances enough which, if the war is unfortunately unavoidable, will eventually tend to ennoble some of its possible results in the eyes of the most resolute champions of peace among this people."

—Government has appointed a Commission on the Outfall for the Sewage of Bombay.

—Antonio Zampedri, the Italian murderer, escaped some time ago from the House of Correction, and was caught the other day in the Windsor Castle Hotel, Mazagon.

—A mail for the Cape, via Galle, Mauritius and Natal, is despatched monthly on the 15th from Bombay.

—The Mortuary Returns continue wonderfully low. The deaths last week were 241.

—*Times of India*:—"The *Zenobia* has become a total wreck. Her loss is attributed to the thick foggy weather which prevailed on Sunday and for some days previously to the wreck, and to the fact that there is no beacon, or buoy, or lighthouse to guide the mariner on that rock-bound coast. Yesterday, we were assured by the chief officer of the *Zenobia* that on Tuesday, a few minutes before noon, while on board the *Berwickshire*, he saw two large ships steering into the very spot where that vessel lay at anchor. Just at noon, the sun shone out for a few minutes, and in that time they were able to see where they were; for immediately afterwards they changed their course and bore away. But for this fortunate occurrence the vessels might have stood in for the shore under the impression that it was the harbour of Bombay—to meet with the same fate as the unfortunate *Zenobia*."

—*Bombay Gazette*; Alexandria:—"I hear from Constantinople that Omer Pasha was to cross the Danube on the 3rd July with a force comprising 15,000 men of the Imperial Guard; the whole of the 2nd *corps d' Armee* (25,000), the Egyptian contingent of 8,000, and 20,000 redifs, or in all about 75,000 men."

—*Bombay Gazette*; Calcutta:—"Letters have been received from Balasore and other stations in that part of Bengal furnishing harrowing descriptions of the spectacles to be met with everywhere. One correspondent says that in a morning's dawk he passed twenty-two bodies on the roadside, that he saw three children dead together under one tree, and when, shocked and disgusted with the sight, he interrogated a Government official whom he afterwards met, the only answer he received was, 'What can we do? We have no rice, and the relief at command is a driblet in the ocean of distress and misery around.' Another tells us of a large tank, near the building in which distribution is made, being chocked with the dead bodies of men, women, and children, who have fallen into it from sheer exhaustion when entering it to drink; of the carts being busily engaged in carrying away these corpses daily, and of the jackals and vultures being absolutely gorged with the horrible abundance around them. I was speaking to a gentleman who had proceeded to Balasore in the *Nemesis*, which steamer was herself conveying rice for the sufferers, and was towing a native sloop laden with the same kind of provision. He told me that the wretchedness and misery were quite indescribable; that men, women, and children laid down under the trees by the wayside at night, and were carried away in the morning by the dead cart! He described the faithful Roman Caholic priest going about with a lantern in hand among these poor unhappy sufferers, feeding them with some loaves from a bag at his side, and sustaining them with small quantities of brandy from a bottle in his hand. I do not happen to be a Roman Catholic myself but I have no objection at all in stating that in such deeds and in such times they held out a splendid example to our Protestant clergy. But is it not singular and very discreditable that, although it was felt and known some time in October or November last, a terrible famine was advancing with fearful strides, the Government and the whole of the Government machinery were utterly unprepared for it when it did come? It is only now that the Lieutenant Governor has begun to perceive the real character of the catastrophe, and has obtained a grant of 20 lacs of rupees from the Government of India to be expended in the purchase of rice for those dying all around us. Well, better late than never, and although the death rate, according to *official* accounts, is 1,000 in a week in Cuttack alone, we hope that this large sum will send on supplies of rice enough to save the rest of the people from a horrible death. It has been raining in the province, and the raising crop promises well it is said."

## TELEGRAPHIC NEWS.

*London, July 12th.*—The Governments of Prussia and Italy demand a settlement of the preliminaries of peace before agreeing to the conclusion of the proposed armistice.

The French fleet has sailed for Venetia.

The Prussian troops are advancing on Frankfort-on-the-Maine.

The Archduke Albrecht has been appointed generalissimo of the armies of Austria.

*July 13th.*—Further fighting has taken place between the Prussian and Bavarian troops, resulting in the defeat of the latter.

The Prussian armies are now advancing on Prague, Olmutz and Hunglau.

The advices from Spain state that Marshal O'Donnell, the President of the Ministry, had resigned, and that Marshal Narvaez had been appointed to succeed him.

The Great Powers have recognised Prince Charles of Hohenzollern as Hospodar of Roumania.

Stock of Cotton at Liverpool, 925,000 bales.

*July 14th.*—Government have ordered the immediate conversion of 100,000 Enfield Rifles into breech-loaders.

The *Moniteur* of to-day announces that the negotiations for an armistice are proceeding, and adds that the most amicable relations continue to exist between the Emperor Napoleon and the King of Prussia.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

The Birmingham Banking Company has suspended payment.

*July 16th.*—The Prussian army has occupied Prague

The French naval preparations at Toulón have been suspended.

*July 17th.*—An engagement has taken place before Olmutz in Moravia between the Austrians and Prussians, in which the latter were successful. The Austrian army has since evacuated Moravia, and is retiring towards Vienna.

The Emperor of Austria has made an appeal for assistance to the Hungarian people.

The seat of the Federal Diet has been removed from Frankfort to Augsburg.

Telegrams from the *Great Eastern* state that 420 miles of the new Atlantic cable have been successfully laid.

*July 18th.*—Negotiations have taken place for a three days' truce between the Austrian and Prussian armies, but have failed.

The Prussian troops have occupied Lundenburg, and are now advancing on the Austrian capital.

A truce has been established between the Prussians and Bavarians.

The Austrian troops remaining in Venetia are being concentrated in the fortresses.

*July 19th.*—Sir Hugh Rose has been raised to the Peerage.

Prince Napoleon has left France on a mission to Italy

The Prussian Government insists upon the exclusion of Austria from the Germanic Confederation. Austria, however, refuses to accede to this demand.

The *Moniteur* of this morning denies the statement of the *Vienna Abendpost* that France had determined upon armed mediation in the affairs of Germany.

The Prussian troops now occupy Darmstadt.

Engagements have taken place in the Tyrol between the Austrian and Garibaldian troops.

The Preston Banking Company has suspended payment.

*July 20th.*—The Italian fleet has attacked the fortifications of the island of Lissa in the Adriatic Sea.

The Prussian troops are besieging Mentz.

In the engagements announced to have recently taken place in the Tyrol between the Austrian and Garibaldian troops, the latter were successful.

The *Moniteur* of to-day officially announces that the King of Prussia has accepted the basis of the arrangements for a treaty of peace as proposed by the Emperor Napoleon in his recent communications to the Prussian and Italian Governments, and has agreed to abstain from hostilities for five days. It is also stated that the Austrians have been allowed to replete (? retreat).

*July 21st.*—The Austrian Government has accepted the proposals of the King of Prussia to abstain from hostilities for five days, and has assented to the stipulation that during this time Austria must agree to the preliminaries of peace.

Telegrams from the *Great Eastern* state that 939 miles of the new Atlantic cable have been successfully laid.

*July 23rd*:—The commencement of the armistice between Austria and Prussia dates from yesterday.

A great naval engagement has taken place in the Adriatic Sea between the Italians and Austrians, resulting in the destruction of the Italian iron-clad vessels. Both sides claim the victory.

The negotiations for an armistice between the Austrians and Italians continue.

The members of the Reform League have resolved to make a demonstration in Hyde Park to-day notwithstanding the prohibition of the police authorities.

*July 23rd*, afternoon :—Austria and Prussia have agreed upon the preliminaries of peace.

Austria is to be excluded from the Germanic Confederation.

The Liverpool Cotton market has been firm, and prices are advancing.

Fair Dhollera ..... 10d.

## THE MOHAMMEDANS OF INDIA.

*(Continued from our last.)*

THE Mussulmans, as already observed, have not forgotten that they once ruled the country; and the one idea that inspires their waking hours, and colours their dreams, is the recovery of the lost power. Whatever tends to promote a communion of interest with their present rulers, weakens the probability of that recovery, and it is stedfastly resisted. They foresee that to suffer their children to grow familiar with English literature, and our habits of thought and feeling, would be to consume the prejudices instilled into them from their earliest years, and so far to reconcile them to a foreign Government as to make them unwilling to act whenever the favourable moment for rebellion should arrive. Hence, the people keep themselves and their children untainted by English influence, and standing with folded arms, they look on disdainfully, as civilization advances, and the Hindus speed past them in the healthy race of life. The scholarship-holders in our colleges are Hindus; the young men who graduate in our universities are Hindus; the natives that are to be found in all departments of the State are, for the most part, Hindus; and the Mohammedans are nowhere. The high families among the latter, families once proverbial for their wealth, are fast lapsing into poverty; for now that their power to rob and oppress has ceased with their political ascendancy, they have lost the means of restoring their decayed fortunes. Indeed, wherever we find aught of the olden dignity and state maintained, it is by means of the princely pensions that are granted by the Government. They are supremely indifferent to all the objects of a healthy ambition, and would rather starve than work for a living like honest men. We have many Hindu families rising in wealth and influence, but no Mahommedan. They suffer themselves to be stranded, and will not go on with the tide. The descendants of the men who ruled the land are, many of them, now to be found in the very dregs of native society, and all are abandoned to the grossest animal pleasures as the only excitments they care for. Hindu society, with the disastrous influence of its religious immoralities, is debased enough; but Mohammedan society is greatly worse. It is rotten with depravity from core to circumference, and there is no sound spot anywhere. So rapidly are poverty and moral and physical degeneracy consuming its higher ranks, that unless some mighty change comes over the spirit of their dream, they must soon become hewers of wood and drawers of water to the Hindus whom they affect to despise.

But, it may be asked, what is the meaning of this malignant antipathy to everything English? How is it that it is not shared by the Hindus? The reason is plain to all who know the spirit of Islam. Unlike Hinduism, it is essentially political. The Mussulman dislike to the British is the same as would be the dislike to any other Kaffir government, the Koran teaching not only that the "faithful" need not be loyal to an infidel government, but that they are bound to throw off that allegiance at the first opportunity. Hence, as heaven's favourites, they deem all conspiracies and evil schemes that have this end in view, justifiable. Their religious belief is for ever feeding their political animosities and so retarding all social progress, and all moral improvement. The Government has, ever since the time of Warren Hastings, supported a college in Calcutta, for the express purpose of preserving among them the knowledge of their own Arabic and Persian lore; but the institution has, for years, been nothing better than a hotbed of political intrigues. Learned Moulvies are engaged to expound to their pupils the Koran and Mohammedan law, and to read lectures on the beauties of Persian poetry; but where the State simply seeks to keep up the study of classical languages, which, without such encouragement, would suffer neglect, there its conduct is viewed as a transparent attempt to conciliate a people whom it fears. An endeavour is being made to turn the institution to some practical account by introducing the study of English, but the scheme receives little support at the hands of the young men for whom the benefit is intended. Indeed, although the Government has at all times acted liberally by this section of its subjects, and, in the persons of some of its representatives, has designedly overlooked the higher qualifications of Christian and Hindu candidates for office or promotion, in favour of Mohammedans; and although concessions have been made to Mussulman prejudices when the prejudices of other religionists have been disregarded, the good will of the Moslem population has not been gained, nor, we fear, will their sympathies ever be won.

The trouble they have in various ways given to the Government serves to illustrate their restless spirit, and the fidelity with which they cleave to their dreams of power. Thus, Eastern Bengal has for some years been overrun by a sect called Ferazis. It was founded by one Serent Oollah, a native of Fureedpore, who, on his return from a pilgrimage to Mecca, brought with him the principles of the Wahabee, or reformed creed. The word Ferazi denotes one who is obedient, and was assumed by the new sect to distinguish them from the rest of the Mussulmans who, by implication, were not obedient. Eschewing tradition as leading to idolatrous excesses, they uphold the Koran as the sole guide to duty and the sole standard of appeal, and the spirit that it breathes to all infidels is carefully nourished. But with all this ostensible zeal for the purity of religion, it would be a mistake to suppose that the movement was a religious one. The sect is a political one, and it is notorious that throughout Eastern Bengal the ryots that give their zemindars most trouble are Ferazis. They maintain that, as the chosen of heaven, the earth belongs to them, and that therefore no one has a right to demand rents from them. The soil is theirs, they are the friends of God, and God has given it to them to enjoy. It follows, from their point of view, that no government or zemindar can claim to make them pay for the use of what is their own by a sort of divine right. The true spirit of the movement broke out in the time of Serent Oollah's successor, as leader of the sect. His followers formed themselves into an association, the members of which bound themselves to fight the battle of the poorest of their number, and a fund was raised to render help to all Ferazis who undertook to resist the payment of rents. "Outrages of a most atrocious nature," writes a Commissioner of Revenue in an official letter to the Government, "have been committed, with a daring which might well excite surprise, were it not known that while every one not belonging to the sect who dares to give evidence against a Ferazi incurs their most deadly hatred, and, unless powerfully protected, is sure before long to rue it,—evidence to any extent for the purpose of bringing off their own followers when in the grasp of the law can be produced with facility on the mere word of Dudu Meah, or his sirdars. The comparative impunity with which they have, on many occasions, been guilty of such outrages, has induced a confidence which renders them ever but too ready to take the law into their own hands. They not only resist successfully the levy of all extra or illegal cesses by the zemindars and talookdars, but, with equal ability to pay their land rent, they give much more trouble than others in collecting it. They would withhold it altogether if they dared, for it is a favourite maxim with them that the earth is God's, who gives it to his people. The land-tax is accordingly held in abomination, and they are taught to look forward to the happy time when it will be abolished."—*Christian Work, June 1.*


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